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E S S A Y
O N
EDUCATION:

Intended principally, to make the Business of
GRAMMAR-SCHOOLS,
OF real Service to such *YOUTH*, as are not design-
ed for the *UNIVERSITY*.

In a *LETTER* to
Mr. William Watts, Merchant,
Master of the *ACADEMY*, in *Poland-Street*, near
Soho-Square, *LONDON*.

By *WILLIAM FOOT*, of *BRISTOL*.

Quod enim munus Reipublicæ afferre majus, meliusve possumus, quam si docemus, atque erudimus. JUVENTUTEM? His præsertim moribus atque temporibus, quibus ita prolapsa est. Cicero de Div. Lib. 2.

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ESSAYS

EDUCATION

GRAMMAR-SCHOOL

OF THE SERVICE TO THE UNIVERSITY

IN LETTERS

MR. WILLIAM WATTS, M.A.

Master of the Academy, in Falmouth, Cornwall

BY WILLIAM WATTS, M.A.

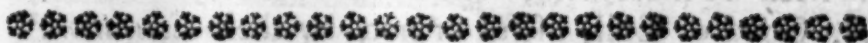
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A
L E T T E R

T O
Mr. W A T T S, &c.



S I R,



Should not have ventur'd to offer my Thoughts on any Branch of *Education*, to a Gentleman of your great Skill, and long Experience in that important Office, had it not been in Obedience to your Command. In the frequent Conversations with which you favour'd me when I had the Happiness of being near you, our Discourse often turned on this Subject: and I was very desirous to draw you into Discourses of this Nature, because, as you first set me on this sort of Work, I wanted to learn from so good a Guide. It afforded me great Pleasure to observe your Manner of rendering Instruction *easy* and *delightful*; making Application

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cation Matter of *Choice*; that at the same Time you formed the Man of Business, you inspir'd manly Conduct, and triumph'd in the Heart and Affections of those you instructed.

My Aim, had you continued in our Neighbourhood, would have been to cultivate a Nursery for you; to take the Charge of Youth, till they came of Age sufficient for your Scheme; and I should have hoped to be of some Service to the Publick, by laying the Foundation of many a Building for you to finish. As the Sentiments you heard from me in Conversation concerning the Manner of conducting such a Design, have had the Happiness of your Approbation, and you desire to see my Thoughts more fully on this Head; such as they are, I here, Sir, submit them to your candid Judgment.

Mr. *Locke* has very justly observed, "That of all the Men we meet with, nine Parts of ten are what they are, Good or Evil, useful or not, by their *Education*." We see its Influence with regard not only to Individuals, but whole Countries and Nations. The Country of *Greece*, once the Seat of Knowledge and Politeness, which furnished Men of such great Abilities, whose Names will be celebrated throughout all Ages; now, for want of Knowledge, affords no Characters great and shining. And if you look still further back; *Egypt*, once the Fountain of Science, now that Fountain is dried up, is over-run with Barbarism and Stupidity. The *Muses* changed their Habitation, and have for some Ages took up their Abode in these Western Parts of the World, the Consequence of which is, that we, who were a People ignorant and savage, are become knowing and polish'd. It is not enough that the Ground be naturally good. A rich Soil neglected, will produce rank Weeds; and a coarse and rocky one, that has

has due Pains and Labour bestowed upon it, well recompences the Industry of the Husbandman. In like Manner, a Youth of promising Genius, left wild and uncultivated, will be apt to shew the Superiority of his Parts, only in being more ingeniously or enterprizingly vicious, while another of slow and mean Capacity, may, by the Labour and Patience of good Instruction, be formed to the Character of a sober and useful Man. The antient *Greeks*, those wise Observers of Human Nature, thought the right *Education* of their Youth a Matter of such Importance to the Commonwealth; that they judged the Care of their training up should be trusted, not to their Parents, but the Public. They were not only careful to make them *learned*, but *virtuous* also, and therefore learned, because it prepared the Mind to Virtue. This last was their chief and ultimate View; as indeed, it is a Matter of infinitely more Consequence, to be an honest and good Man, and a useful Member of Society, than merely learned. And this is a principal Advantage of making Youth acquainted with the *Latin* and *Greek* Writers, that in them they will see such noble Maxims and Examples of *Virtue*, which, a prudent and diligent Instructor, will not fail to make the right use of, by a *proper Application*: So there be *Two* Points, which a Tutor should always have in View with Regard to his Pupils, *viz.* To improve their *Understanding* and their *Morals*.

I will give you my Thoughts first, Sir, with regard to *Learning*. I have heard it remark'd by a Person who has used some Attention, and had great Opportunity to observe the State of Youth with Respect to *Knowledge*, that, very commonly, five or six Years, from *eight* to *thirteen* or *fourteen*, are almost lost. I will not take upon me to say whether or no this Remark be just; nor indeed has it fallen in my Way to make

Observations sufficient to enable me to judge; but this I think there is no room to doubt, that Boys, during those Years, are *capable* of great Improvements, and in that tender and docile Part of Life, a solid Foundation may be laid of such a Taste for the Entertainments of *Knowledge*, as will make them ever after think a well-wrot Book to be more delightful as well as more useful Company than what is generally found or sought. And this single Advantage is no small one, when a Man has got such a Relish of *Literature*, that he knows how, in his vacant Hours, to procure himself an agreeable and useful Entertainment from that Quarter. This brings to my Remembrance an Observation of an Author whom I know you admire, and therefore you will allow me to mention him. "He, saith Dr. *Barrow*, that loveth a Book, will never want a faithful Friend, a wholesome Councillor, a cheerful Companion, an effectual Comforter. By Study, by reading, by thinking, one may innocently divert, and pleasantly entertain himself, as in all Weathers, so in all Fortunes." They therefore make a very wrong Conclusion, who think *Literature* necessary or useful only for those who are designed for some of the *learned* Professions: A Conclusion, which perhaps many have been brought into, by recollecting the Labour and Sorrow which through the Imprudence and Severity of their Masters, were the bitter Attendants of the Books they learnt at School. The ill Contrivance of Frowning, Menacing, beating Boys into Learning, has created in many such an Aversion to it, as hath never left them. They have suffered an irreparable Loss in their Want of Knowledge, and contracted an incurable inaptitude for the Pleasures of a *rational* Being, *intellectual* Pleasures, merely from the rough handling of Tutors, who, how perfect Masters soever they were of Languages, were certainly unskilful in the Frame and Temper of the human Mind.

Since I am got insensibly into the *prudential* Part of Education, I will take this Place, Sir, to offer some further Thoughts on the proper Exercise of Mildness and Severity with regard to a Boy's learning his Book; I say Mildness and Severity with regard to his *Book*; for in reference to *Morals*, I shall consider it in another Place. I could then lay it down for an almost invariable Maxim; that there must be an absolute Divorce of the *Rod* from the *Book*. The great Art and Mystery of Instruction, which I fancy might generally be practised with Success, is, to bring the young Disciple into a *good-liking* of his Book; then his Labour will be his Pleasure, and his Improvement will exceed the most fond and sanguine Hopes of his Friends. But will *Pains* and *Penalties* ever produce in him a *Love* of Learning? It cannot be. He may perhaps for the present Necessity, be at the Pains of *Study*, rather than suffer the Pains of a *severe Whipping*; but when once he gets his Liberty, he will be in Danger of bidding a final Adieu to an Employment in which he found so many Sorrows. I must add, a Dealer in Blows will find the Business continually increasing upon his Hands; for when the Boys find that a Trip must be followed with a Stripe; the Apprehension of a Box on the Ear, or a Rod a-cross their Shoulders, terrifies the poor Creatures, confounds their Understanding, distracts their Attention, and makes them blunder grossly, where they would go clear and smooth, if they were allowed calmly to look to their Way. Or else there is *another* fore Inconvenience which attends this *penal* Way of teaching; the Boy being long used to Blows, is *barden'd*; he thinks, though the Storm be smart, it will soon be over; he has gone through many a like Brunt, and will venture it again, for the Sake of indulging his Play, and Idleness, which he grows more passionately fond

fond of as the only *Enjoyment*, because his Book is made an *intollerable Burden*. But you will ask, Sir, What shall we do with a Boy who has got an inveterate Habit of Idleness, and hates Application to Business? Ought he not to be *scourged* out of his lazy Humour? — I would not be hasty in trying this Remedy. The Whip and the Spur are fit Instruments to drive on a *resty Brute*; but there be other and nobler Methods of Stimulation suited to a *reasonable* Creature, which should be tried first. Perhaps the Child's sauntering Temper is rather his *Infelicity*, than his *Fault*; chargeable entirely on the Negligence, and fond Indulgence of his Parents, who never attempted to put him in the Way of Industry. Now it would be barbarous to punish where no Fault has been committed. And I doubt, the Rod is oftener exercised to gratify the Master's Spirit of Resentment and Vengeance, than with a pure Design to *mend* the Scholar. The Judge of a *School* should sentence the Offender to Punishment, with all the Sedateness of a Judge on the *Bench*. He should never strike when he finds himself in a Passion. Anger is itself commonly a Vice, and not fit to correct other Vices. When *Socrates's* Slave, had, by ill Conduct, provoked his Master; that great Philosopher saies to him, "If I were not *angry* I would beat thee." *Horace's* Master, *Orbilius*, has by his severe Usage of his Scholars, got an everlasting Mark of Infamy. The *Poet* has taken a sufficient Vengeance for all the Stripes and Blows the Tyrant gave him, by delivering his Name down to Posterity with this Epithet, *Plagosus Orbilius* — *Orbilius the Lasher*. If the Lad needs Amendment, try what *Reason* will do with him. Grown People are not sufficiently aware how early Children are capable of being drawn by this *Cord of a Man*: I have borrow'd here a Metaphor from a *Prophet*, because it

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is very expressive. If the little Progress he makes be evidently owing, not to his Want of Capacity, but of Application; take him aside, and lay before his *Understanding*, all the Honour and Advantages of Diligence, and the Shame and Mischiefs that are the Attendants of Sloth. And let this private Instruction be given, not with a severe Brow, but with an Aspect of *Mildness* and *Good Nature*. The Boy, if he has not an uncommon crookedness of Temper, will be extremely pleased with this Usage, and pride himself in it, and go away full of Resolution to mind his Book. And if you have the Happiness of converting him from a Saunterer, to a diligent Student, you have not only the Honour of turning him out a reputable Scholar, if his Friends allow him Time for it, but lay a happy Foundation of his doing well in all the future Parts of Life. That Habit of sober Diligence you have implanted, probably will never leave him. And he will ever revere and honour you as his friendly Guardian and Guide, that took Care of his heedless Youth to direct him into a right Path, amidst a hundred crooked Ways into which he might otherwise have strayed. We often look back on the Occurrences of our younger Days, and the Treatment we then met with. Those who have used us kindly, in that Part of Life, make such favourable and strong Impressions on our Minds, that we ever retain a peculiar Respect for them. But when the Boy is arrived to the Age, and Reflection of a Man, he will look on that Teacher with *Disgust* and *Scorn*, who, he remembers, treated him rather with the Severity due to a *Slave*, than with the Reason and Softness that befits a *liberal Education*. It is such kind of Conduct that has made the Word *Pædagogus* a Term of Reproach, though it's native Signification is honourable, *viz.* the *Guide of Youth*. But now it conveys to us the Idea of some such a Creature

ture as this—a sour, positive, tyrannical Coxcomb, vainly puffed up with a Conceit of his Learning. A Tutor should so treat his Pupil, that when he has lost him for a Scholar, he may have fast hold of him as a Friend.

I am afraid, Sir, you will think me *too long* in my Remonstrance against the *Rod*, or perhaps it will be thought, the mild and gentle Hand I have been pleading for, will not support the *Authority* necessary to a Master. With regard to the *First Part* of the Objection; I have so strong an Apprehension of the very mischievous Influence of Severity to sour and harden a Boy's Temper in general, and in particular, to make Books and Learning his Aversion, that this may serve for an Apology, if on this Head I have been *too long* for a short Essay. With Regard to the Master's *Authority*, it must by all Means be supported; but for this he will need little Assistance from the Rod, if he has a tolerable Share of *Prudence*; and without that, he is extremely unfit to be the Guide of Youth, let his Learning be ever so great. Let the Preceptor try all his Skill to fix himself in the *Love* and *Esteem* of his young Disciples, and then, a Desire of his Approbation, and an Emulation to please, will lead them on their Way with Delight and Speed. But if a Boy's Indolence be so rooted, and the perverseness of his Temper such, that Reasoning, and the Examples he sees before him of the Praise bestowed on his School-fellows who mind their Business, have no Effect, let the Rod come in as the last Remedy to be tried in a Disease extreme and desperate.

One Word more, Sir, as to *prudential* Management in point of Learning, and then I will proceed to submit to your Candor my Thoughts concerning *what* ought to be taught in Grammar Schools, and the *Method*

in which it should be done. The Observation I have to make is *this*. A Boy who generally comes off well, is almost certain to incur Displeasure, when his Performance is lame, and much below what he is used to exhibit. But whoever is used to the Labours of the *Intellect*, will find, at different Seasons, such a *Disparity* in the Strength and Capacity of his Mind, the same Things being easy or difficult to his Understanding, according to the *Mood* he is in, that this will easily prove, a Lad may often have a just Title to Indulgence, instead of Blame, for falling short of his usual self, and making Trips and Blunders, where he used to run smooth.

It is Time now to proceed to his *Learning*. The first Thing put into his Hand, when he enters the School, is a *Latin Grammar*. When I was a Boy, Children's Heads were loaded with a huge Heap of this, at a great Expence of Time and Labour, and of little Use to their Improvement in Knowledge. *Grammar* is *Criticism*: Now it is beginning at the wrong End, to attempt making a *Critic* in Language, before an Acquaintance be made with the Ideas signified by the Words and Sounds of that Language. Therefore a small Share of *Grammar* is enough for a *Beginner*. As soon as he has committed to Memory the *Nouns*, *Ad-nouns*, *Verbs*, and *Particles*, under which last Term are comprized the *Adverb*, *Conjunction*, *Preposition*, *Interjection*, as soon, I say, as he has in his Memory these four Parts of Speech, he should begin to *construe* some easy, plain Piece of Latin. The Instructor will constantly improve his Notion of the *Nature* of a Noun, Ad-noun, Verb, &c. and the *Relation* they bare to one another, by his Examination in parsing. Let the few Rules he has learnt be explain'd and open'd to his Reason, by *Practice* and *Application*, and let this be con-

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stantly done in all the additional Rules and Criticisms, which his Progress in the Language shall make it fit for him to learn; and then he will go on with Pleasure, for he will *feel* himself to be right.

The volatile Temper of a Child will not easily bare intense and long Application; he will grow disgusted and tired of his Book, if he is put on much plodding: Care therefore should be taken, that he be not put on a Labour above his Strength, or even equal to the full Stretch of it: At least, this should be done but seldom, by Way of Experiment, what Task he can master, to make the surer Judgment what Measure of Work we may ordinarily set him. In this Case the Capacity and Genius of Boys are very different, and therefore, the same Proficiency cannot be expected from every one. The *quicker* Genius must be allowed, nay encouraged, to go a swifter Pace; and we must be content to let the *slower* move on as he can: Only every Art of Encouragement should be used to stimulate his Emulation, that he may keep up to the Foremost if possible.

To make the Learning of a Language as easy and speedy as may be, the Learner should be furnished with an *English Translation*. This is constantly allowed, and judged highly useful, in learning the *French*; and a *Latin Translation* of *Greek* Authors is always used: And why the like Practice should not take Place in acquiring *Latin*, no good Reason, I suppose, can be offered. The first Business of the Learner, is to store his Memory with the Meaning of Words; but while he gets one Word by tumbling over his *Dictionary*, he can gain five by the Help of a literal Translation. To use a *Dictionary*, will require some Skill and Acquaintance with the Nature of the Language he is learning. The Changes in *Verbs*, for Example, are so various, and often so remote from what he must look for, that he will

will be a long Time in finding out the Right, or stumble upon the Wrong at last. Besides, he will see so many different Meanings to the same Word, that he'll find himself in a *Wood*, and not know what Sense to fix on, pertinent to the Author, and the Subject in Hand. Both these Inconveniencies to Beginners are prevented, by a literal Translation, which at a Glance determines the Sense of the Word, and by the Instructor himself who must be a *Dictionary* to his raw Disciple, telling him what the Noun, or the Verb is, and reducing it to the *Patterns* he has learnt in his Grammar. This will make his Progress both easier and quicker. I would not however debar a Child from a *Dictionary* at his very beginning to construe. He is apt to esteem it an Honour to be the Master of a huge Book, and the Instructor may make it a Diversion to shew him there, a few Words of his Lesson, which he could not find of himself; to point out the English which suits the Place he is learning, and what is the *proper literal* Meaning, and where it turns off to *Metaphor* and *Allusion*. Thus he will come by Degrees to handle his *Dictionary* aright, without Labour or Loss of Time.

It is a Fault to put Boys soon upon reading the Latin *Poets*. You would justly reckon that Man an ill Judge of the Nature of Language, or at least to take a preposterous Method of teaching, who, having undertook to instruct a *Foreigner* in the *English* Tongue, should set him to read *Milton*, or *Waller*, or *Pope*, before he can make tolerable Sense of a plain *Prose-writer*. A Man ought to be pretty well acquainted with the *proper literal* Meaning of Words, before he comes to deal in Books that abound in *Figures* and *Allusions*. And besides the Difficulties arising from the *Imagery* of the Poets; they are so obliged to shift and transpose the Order of Words, for the sake of the *Verse*, that this

occasions another Difficulty, and makes them the harder to be read. *Virgil, Horace, &c.* are such great Names that a Parent is delighted highly, to find his Son conversing with these celebrated Men. He reads them, and therefore *doubtless* understands them. But whoever will consider how necessary it is, in his own Language, to be first able to read a *Prose* Author well, before he can read a good *Poet* with Understanding and Delight, will be convinced how expedient it is, that Boys be not hastily put upon reading those *sublime Bards of Antiquity*.

The *translating* of English into Latin, is a very useful Exercise; and somewhat of this may be ordered to be done Evenings, when School Hours are over, to be produced to the Master in the Morning. In this there may sometimes be an *Alteration*, appointing a Piece of Latin to be translated into English; first of all as literal as possible; and when it is found the Scholar can do his Work well enough that Way, let him try at a *free* Translation, and endeavour to put his Author into an English Dress that's *neat* and *handsome*: By this Method the Master may bring him to a Taste of *good Style*, and improve his Skill in his *Mother Tongue*, at the same Time that he is adding to his Stock of *Latin*. The pronouncing or writing of *false English*, must no more be tolerated, than pronouncing or writing *false Latin*. A Master should esteem it an important Part of his Business, to bring his Pupils to speak, and write *English*, properly and neatly. To which End they should often read to him some Author, (the *Spectator* for Example) that is a Standard of good Style; and every Thing vicious in the Pronunciation, and Tone of Voice, should be carefully markt and corrected. Perhaps the best Way to correct a wrong Pronunciation, is for the Instructor to *mimic* it; hereby the Scholar will readily per-

perceive the oddity of the Sound. Boys should be often put on the writing of *English Letters*. The Master may introduce them to it by dictating now and then an Epistle for them. Hereby they will gain the Habit of a good *epistolary* Style, and escape the Misfortune of those who, though they look great in Dress and Countenance, yet when they come to *uncase* their Minds in their *Letters*, make so scurvy a Figure, that did you not know the Hand, and the Name, you would rather conclude you saw the Production of a *Plowman*, than of a Man of *Fortune*. You will give me Leave, Sir, on this Matter to mention a Remark of Mr. *Locke*. “ There can scarce be a greater Defect in a *Gentleman*, “ than not to express himself well either in writing or “ speaking. But yet I think, I may ask my Reader, “ whether he doth not know a great many, who live “ upon their Estates, and so, with the *Name*, should “ have the *Qualities* of *Gentlemen*, who cannot so much “ as tell a Story as they should, much less speak clearly and persuasively in any Business. To write and “ speak correctly gives a Grace, and gains a favourable Attention to what one has to say : And since ‘tis “ *English* that an *English* Gentleman will have constant “ Use of, *that* is the Language he should chiefly cultivate, and wherein most Care should be taken to polish and perfect his Style. To speak or write better “ *Latin* than *English*, may make a Man be talk’d of, “ but he would find it more to his Purpose to express “ himself well in his own Tongue that he uses every “ Moment. This I find *universally neglected*, and no “ Care taken any where to improve Young Men in “ their own Language, that they may thoroughly understand and be Masters of it. If any one among “ us have a Facility or Purity more than ordinary in “ his Mother Tongue, it is owing to Chance, or his “ Genius,

“ Genius, or any thing rather than to his Education
 “ or any Care of his Tutor.” How just soever this
 Censure might be in the Days of that *great Man*, it
 may reasonably be presumed, many of the learned
 Gentlemen, who are *since* come into the Province of
 instructing Youth, have duly attended to this Com-
 plaint, and give no room for it by their own Practice.

Besides Skill in his own *Language*, there is *another*
 handsome and useful Part of Knowledge, which the
 young Scholar should be acquainted with, and that is
Geography. He will be greatly pleased to understand
 a *Map*, and to be able to point out the *Countries*, *Cities*,
Lands and *Seas*, which he hears older People talk of. It
 will be a pretty Amusement to handle a Pair of Com-
 passes, and, by the Help of a Scale of Miles, measure
 the Distances from one Place to another. To this let
 there be added the reading of *History*: If he has a Taste
 for this; here will be a constant Source of Entertain-
 ment, and Growth in useful Knowledge. *History* is
 the Storehouse of *Prudence*.

But it may be objected, what is all this to the Busi-
 ness of a *Grammar-School*? It is true, 'tis neither *Latin*
 nor *Greek*: But if at the same Time that the *learned*
Languages are carried on, Lads can have, for an *addi-*
tional Accomplishment, the other Things mentioned,
 there will be so much Overplus of Gain, and that too
 in such Points of Knowledge, as will come into con-
 stant Use as long as they live. A little Portion of *Hi-*
story, a few Questions on a *Map*, or a Paper in the
Spectator, will, as an Amusement and Play, profitably
 fill up many an Hour, when the Hours of School are
 over. And allow me to add, Sir, 'tis a very *narrow*
 and *scanty* Education, when a Boy's whole Time and
 Attention are confined to the Signification of *Words*.
 What should be propos'd and aim'd at, is such a Me-
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thod of Instruction, as will give a *general Opening* to the young Mind, and be of real Service through Life, not only to those intended for the *Learned Professions*, but to the *Merchant* and the *Tradesman*, that when they have done with the Business of the *Counting-House* or the *Shop*, they may be disposed, and not be at a Loss, to fill up vacant Times, in a Manner suitable to the Dignity of a *rational Creature*. I imagine that a Method, somewhat like what is here proposed, might answer so valuable an End; and that a Boy might, in this Manner, employ his Time from the Age of *eight* to *twelve* or *thirteen* very advantageously; *whatever* Business of Life he is designed for.

You will think me deficient, if I say nothing of making *Latin Themes*, which has been a usual Branch of Business in Schools. My Opinion is, that 'tis a Task above the Strength of such young Minds. They have not a Compass of Thought and Knowledge, to enable them to perform tolerably. Their *Theme* is a short *Sermon*, and I need not tell you, a Boy of twelve or thirteen, though of good Genius, will make but a *poor Preacher*. It cannot be supposed he has laid in sufficient Materials. It is an Exercise fitter for a young Gentleman of some standing in the *University*. My Opinion is not much greater of making Boys *Latin Poets*. If a *Foreigner* was committed to my Care to be Taught the *English* Tongue, you would justly think me a Trifler, to set him on puzzling his Brains, to produce a few bald wretched English Verses. Attempts at *Latin Poetry* succeed not with one in a hundred. Very few have a Genius for Poetry at all; least of all can they make any Hand of it, in a Language of which they have but a slight Knowledge. The *Latin* Songs of an *English* Muse have seldom the Favour of being read: For he that has a Mind to this kind of reading, can find much better
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Entertainment in the *old Roman Poets*, and will chuse to resort to them.

As we should willingly lay aside *old Practices*, if they are found useleſs, we ſhould be no leſs willing to introduce *new ones* that appear ſerviceable. The *talki*ng of Latin is ſo little uſed in *England*, that Gentlemen, who underſtand the *Claffics* very well, would be hard put to it to maintain a Quarter of an Hour's Converſation, in that Language, neatly and without Heſitation. *For-reigners* remark it, that none *write* Latin better than the *Engliſh*, and none ſuch Bunglers in *talki*ng it: All the Reaſon is Want of *Uſe*. Certainly the Learning of any Language whatſoever, muſt be greatly facilitated by conſtant Attempts to talk it. For which Reaſon the Learners of Latin ſhould be put upon *talki*ng it. This is learning the *Roman Language*, as the *Romans* themſelves did. I know but of two Objections to this: One is, it will coſt the Maſter himſelf ſome Pains to be ready at it. It will ſo; but 'tis Pains well beſtowed, if by this Means he can acquit himſelf with more Succeſs in the Sphere he has undertaken. The other Objection (and 'tis made by ſome very learned Men) is, that if raw Scholars are put upon ſpeaking Latin, they will run into ſuch bald Language, and barbarous Phraſes, as will ſcarce ever leave them. But, with Submiſſion to theſe learned Objectors; is it not the Caſe in every Language, that the firſt Eſſays to ſpeak it, are rude and defective? And are not theſe Defects corrected by Practice and Experience? 'Tis the *Maſter's* Buſineſs to ſet the Boys right, -when he finds them trip; and they will be continually correcting one another; as a Child of four or five Years old, knows how to laugh at, and correct the Blunders of another of three. The Advantages of *prattling* Latin into the Learners, are ſo great and manifeſt, that, I believe

lieve the Inconveniencies will by no Means equiponderate. I am inform'd it is the Custom in *Foreign* Schools; and cannot help wishing it were in Fashion at *Home*. Then it would be scarce possible for Boys to spend five or six Years at School, and come away with a poor Share of Latin.

As to the *Greek* Tongue, a Master should know *what Time* is allotted for a Boy at School, before he enters him into this. To be in *Greek* carries a great Sound, but it will be most serviceable to keep the Pupil wholly to his *Latin*, if sufficient Time cannot be allowed to make a considerable Progress in the other Language. The *Greek* is quite necessary to young Gentlemen intended for a *University*-Education: But it will require so much Time to make a tolerable Proficiency in this *copious* Language, that, I doubt, they, whose Business is not Learning, commonly lose what they got at School.

The most *difficult*, and by far the most *important* Part of a Tutor's Work, is yet behind; and that is, to form the young Mind to *Virtue* and *good Manners*. A finish'd Treatise on this Subject would require a great deal to be said; but I must remember I am writing a Letter; and therefore shall offer but a few Hints. Some Children have such happy Dispositions, and these are cultivated with so much Care and Prudence by their Parents, that when they come under the Care of a Tutor, he finds, what he ought to consider the best Part of his Work, done to his Hands; and nothing remains, but that he observe to keep them on as they have happily begun. But the Tempers of others are so perverse, and commonly so little Attention and Care is used to give the Mind a right Turn, that it will try all his Patience, and all his Skill, to make straight, what has lain, for some Years, bent and crooked,

I must observe by the Way, that the Success of the Plan of Education here laid down, will much depend on the Pupils *boarding* with their Master. He will have a thousand favourable Opportunities to assist both their *Virtue*, and their *Knowledge*, when they are Members of his own Family, and constantly under his Eye, which he cannot have with Boys, with whom he has nothing to do but at School Hours. I must observe also, there should be a good Understanding kept up between the *Instructor* and the *Parents* or *Guardians*. Boys should be taught carefully by their Parents a *Reverence* for their Tutor; his Success in their Instruction will depend much upon it. If any little Foibles are seen in him, (for if he has great Faults, a wise Parent will not entrust his Child with him) they should not be talkt of, and censur'd *before the Scholars*, lest they lose for him the necessary *Esteem*. As the Tutor should consider himself charged with a *Father's Care*, so the Scholars should understand, he is invested with a *Father's Authority*.

The first Care should be to inure Children to a Habit of *Industry*. This is itself a *Virtue*, and the Foundation of acquitting ourselves well in every Thing that's laudable. The Consequences of *Sloth* are extremely mischievous. 'Tis pleasing to Flesh and Blood, but its Enchantments are fatal. A Drone is fit neither for God, nor Man. That's a beautiful Passage in *Horace*, and conveys most necessary Instruction,

—————*Vitanda est improba Siren,*
Desidia—————

Idleness should be carefully represented to Children as something very *disgraceful*. It will serve very much the Purpose of *Industry*, to accustom them to *early rising*.

sing. To get up at Six o'Clock in the Summer, and Seven in the Winter, is no Hardship. So they will have good Time for the *Business* of the Day, and Hours enough for *Play* too. They ought to have a good deal of Time for Play, and should be encouraged chiefly to such Diversions, as exercise the Body, and improve its Health and Vigour.

With Regard to *Virtue*, and *good Morals*, the Master will find innumerable ~~Occasions~~ from the *Books* they read, to recommend these to them. Let me mention an Example or two. In reading the Life of *Epaminondas*, in *Cornelius Nepos*, the Scholar will find a Part of that great Man's Character to be this—*adeo veritatis diligens, ut ne joco quidem mentiretur*. Here's a fine Occasion to shew him the Glory of *Veracity*, and the Baseness and Guilt of *Lying*. In that elegant and nervous Historian *Sallust*, *Cato*, reproving his Fellow-Citizens for their *Sloth*, and ill plac'd Confidence in the Protection of the *Gods*, while they did not exert themselves against *Cataline* and his Accomplices, makes this excellent Observation—*Vigilando, agendo, bene consulendo, prosperè omnia cedunt. Ubi socordiae te, atque ignavia tradideris, nequicquam Deos implores: irati, infestique sunt*. How natural is it from hence to convey to the Scholar this useful Remark; that 'tis an Affront to the *Almighty* to pretend a Confidence in his Providence, when People use no Diligence to help themselves. And when just after, the same *Historian* gives *Cato* this noble Character----*Esse, quam videri bonus malebat*: The Disciple may be taught hence, that *Goodness* is to be regarded for its own real Excellence, and practised steadily, whether we have the Praise of Men for it, or not. There is scarce any virtuous Quality, that you will not have many Opportunities of recommending in the same Way. And Boys, that would be frighten'd

to be taken aside, and have a set Lecture of Morals read to them, may in this Manner see their Duty, and fall in Love with it, insensibly. You reprove, exhort, and instruct, while they hardly perceive you are teaching them any thing but their Lessons. And if in reading the *Classics*, they are put upon taking a Pen, and setting a Mark in the Margin, over against those Passages that convey some excellent moral Instruction, or are otherwise remarkably beautiful; a *Review* of these may be a great Delight and Advantage, when their Understanding becomes riper, and enables them to perceive these Beauties. It will encourage them to keep and improve an Acquaintance with those Books, in which they will discover innumerable Passages of like Beauty and Instruction.

They should be taught with all Care a Reverence of God, a Sense of his Omnipresence, their constant Dependence upon him, that he loves and will reward the Good, and punish the Wicked. They should be daily used to *Devotion*, not long, and be taught all possible Gravity, and Seriousness in it, from a Sense of that *infinite* Being to whom their Devotions are paid. On *Sundays*, the *Lord's Prayer*, *Creed*, and *Ten Commandments* may be repeated in *Latin*: And will be a Foundation of saying to them all that is necessary, to give them a right Idea of *Religion* in general, and of *Christianity* in particular. Their *Reason* may be easily satisfied of the Existence of a Deity, from this one plain Argument of *St. Paul*, that, *as every House is built by some Man, so he that built all Things is God*: An Argument, that conveys stronger and more lasting Conviction to a Man's Mind, than a Hundred metaphysical Reasonings.

Towards *one another*, they should be instructed to be Just, Civil, Obliging, Benevolent; to love as Brethren.
Senti-

Sentiments of Honour, Probity, and Friendship should be instill'd with great Exactness. By this Method such Sincerity and Warmth of Friendship may take Root in young Minds, as shall grow with Years, and be of great Delight and Advantage in manly Life. This puts me in mind of a Story in the *Spectator*: 'Tis not impertinent to the Matter in Hand, and therefore you'll allow me, Sir, to recall it to your Remembrance. The Writer, after observing, that 'tis a Story well known to several Persons, and may be depended on as a real Truth, proceeds thus: " Every one who is acquainted with *Westminster-School*, knows there is a " *Curtain* which used to be drawn across the Room, to " separate the Upper School from the lower. A Youth " happened, by some Mischance, to tear the above " Curtain: The *Severity* of the Master was too well " known, for the Criminal to expect any Pardon for " such a Fault; so that the Boy, who was of a *meek* " Temper, was terrified to Death at the Thoughts of " his Appearance, when his Friend, who sat next to " him, bad him be of good Cheer, for that he would " take the Fault upon himself. He kept his Word accordingly. As soon as they were grown up to be " Men, the *Civil War* broke out, in which our two " Friends took the opposite Sides, one of them followed the Parliament, the other the Royal Party. As " their Tempers were different, the Youth, who had " torn the Curtain, endeavoured to raise himself on the " *Civil List*, and the other, who had born the Blame " of it, on the *Military*: The First succeeded so well, " that he was in a short Time made a *Judge* under the " *Protector*. The other was engaged in the unhappy " Enterprize of *Penrudduck* and *Groves* in the West. " Every one knows that the Royal Party was routed, " and all the Heads of them, among whom was the " Curtain-

“ Curtain-Champion, imprisoned at *Exeter*. It hap-
 “ pened to be his Friend’s Lot at that Time, to go the
 “ *Western Circuit*: The Trial of the *Rebels*, as they
 “ were then called, was very short, and nothing now
 “ remained but to pass Sentence on them; when the
 “ *Judge* hearing the Name of his old Friend, and ob-
 “ serving his Face more attentively, which he had not
 “ seen for many Years, asked him, if he was not for-
 “ merly a *Westminster*-Scholar: By the Answer he was
 “ soon convinced that it was his former generous Friend;
 “ and, without saying any thing more at that Time,
 “ made the best of his Way to *London*, where employ-
 “ ing all his Power and Interest with the *Protector*, he
 “ saved his Friend from the Fate of his unhappy Affo-
 “ ciates. The Gentleman, whose Life was thus pre-
 “ serv’d by the Gratitude of his School-fellow, was af-
 “ terwards the Father of a Son, whom he lived to see
 “ promoted in the *Church*, and who still deservedly
 “ fills one of the highest Stations in it.” † Nothing
 must be tolerated that is Insolent and overbearing.
 Those who know themselves to be the Heirs of a good
 Estate, must be particularly watch’d in this Point.
 They learn soon the Weakness and Folly of their Seni-
 ors to make *Money* the Criterion of Excellence and Im-
 portance; and to think highly of themselves for this
 foolish Reason, that they have a Purse less portable than
 others. Let them be taught carefully, that Diffe-
 rence of *Fortune* must be out of the Question, as to
Merit and true *Worth*, “ the Mind’s the Standard of
 the Man”, and Wealth then only *adorns* and *greatens* the
 Possessor, when ’tis *used* to Acts of *Benevolence* and
Goodness. They will find some excellent Lectures on
 this Head, when they come to read the Roman *Sa-*
tyrists.

It

 † *Spectator*, Vol. 4. N^o. 313.

It is very necessary that the Instructor, who would form Youth to Virtue, be *himself a Virtuous Man*. His own Life and Deportment must be a Comment and Illustration of the good Doctrine he delivers. *Example* has great Power: An *ill* one will spoil the Efficacy of the best Documents. Not so much as a *vicious Servant* should be endured in a House consecrated to the training up of Youth to Knowledge and Virtue—

*Nil dictu fædum, visuque, hæc limina tangat,
intra quæ puer est.* Juv. Sat. XIV.

Vice is apt to spring up early in the human Mind; and mental Distempers need as much *Skill* to cure them, as those of the Body. It requires therefore great *Pru- dence* to reprove, and correct, in such Manner as to *amend* the Transgressor. We must take Care not to reprove in the wrong Place; nor to animadvert on that as a *Crime*, which is nothing but the Sportiveness and Inadvertence common to all young People. He that magnifies an Inadvertence into a Fault, will be heard less favourably, when he has Occasion to reprove a real Vice. A Fault should never be reprov'd with *Passion*; nor *first* Transgressions expose the Offender to *publick Disgrace*. Many a young Creature has been ruin'd by an ill-judg'd Severity. Exposing them to public Shame, has render'd them desperate; when private Admonition, mixed with Compassion and Tenderness, might have reduc'd them to the Paths of Virtue. Passionate Rebukes are rather *Peevishness*, than reasonable Instruments of Correction, and will make the Offender stubborn and resenting, instead of producing that *Softness* of Heart, which alone promises Amendment. When either the Reprover, or the Reproved, are *heated*, an Admonition given at that Time is lost.

There

There are what *Virgil* calls the *Mollia tempora fandi*, which should be observed as the only Seasons promising Success. Let Reproof be directed to the Boy's *Reason*; then it bids fairest to work kindly. Reasonable Creatures love to have their Reason applyed to. Children know how to distinguish between Reasoning, and angry Blows. By the first you win upon them; they look upon you with Love and Reverence: But much Dealing in the latter, makes them think you not their Friend, but an Enemy. After all, I doubt not but to some *stubborn* and *rebellious* Tempers, *corporal Punishment* is very necessary. He is a wise Man, who knows how to be *Gentle*, or *Severe*, in due Time and Place. Allow me, Sir, just to mention one Thing more, which is, If a Lad is so stubbornly vicious, that neither *Reasoning* nor *Punishment* will mend him, he must be set down in the List of *Incurables*, and turn'd out. To keep him, will corrupt and spoil others.

If you ask me, What must be the *Tutor's Religion*? I fancy I can answer this Question, to your Satisfaction, in few Words. His Religion must be that of an *honest* Man, who fears God, and loves his *Neighbour*. A Man of Knowledge, thus endowed, will be a very *Orthodox* Teacher of *Tully*, *Virgil*, *Horace*, *Homer*, &c. He has no other Concern with the *Religion* of his Pupils, but to use all his Endeavours to form them to the Character of honest Men, useful Members of Society, and good Christians; and to take Care that they attend constantly such Places of Worship as their *Parents* or *Guardians* direct. If there is any room to suspect him of so little Discretion and Honour, that he will make the least Attempt to possess his Scholars with his own *Nostrums*, he has not the first Principles of *common Sense*, and therefore is by no Means fit to be the *Guide of Youth*.

Thus

Thus, Sir, you have my Thoughts, as to the Method of making the Time spent at *Grammar-Schools* of substantial general Use: Though doubtless, Observation and Practice will suggest many Things, which I have not toucht on. There is one Inference very clear and obvious from the Whole, which is this: A Tutor who would do his Work *effectually*, will find much and weighty Business on his Hands; yet, to a Mind that loves to be the happy Instrument of promoting Knowledge and Virtue, the Labour has a great Mixture of Pleasure, while he perceives the Nursery flourish by his Cultivation——

Then Infant Reason grows apace, and calls
For the kind Hand of an assiduous Care:
Delightful Task! to rear the tender Thought,
To teach the young Idea how to shoot,
To pour the fresh Instruction o'er the Mind,
————— and fix

The generous Purpose in the glowing Breast.

THOMPS. *Spring.*

I will make no Apology for giving you this Trouble; for you have drawn it upon yourself; but 'tis Time to relieve your Patience, and close my Reflections, which I shall do in the Words of Mr. *Locke*. “ By what
“ Fate *Vice* has so thriven amongst us these Years past,
“ and by what Hands it has been nurs'd up into so un-
“ controul'd a Dominion, I shall leave to others to en-
“ quire. I wish that those who complain of the great
“ Decay of *christian Piety* and *Virtue* every where, and
“ of *Learning* and acquir'd Improvements in ——
“ *this* Generation, would consider how to retrieve them
“ in the *next*. This I am sure, that if the Foundation
“ be not laid in the *Education*, and principling of the

E

“ *Youth,*

“ *Youth*, all other Endeavours will be in vain. And
 “ if the Innocence, Sobriety and Industry of those who
 “ are *coming up*, be not taken Care of and preserv’d,
 “ ’twill be ridiculous to expect, that those who are
 “ to succeed next on the Stage, shoud abound in that
 “ Virtue, Ability, and Learning, which has hitherto
 “ made *England* considerable in the World. I was
 “ going to add *Courage* too, though it has been look’d
 “ on as the natural Inheritance of *Englishmen*. What
 “ has been talk’d of some *late Actions* at *Sea*, of a Kind
 “ unknown to our Ancestors, gives me Occasion to
 “ say, that *Debauchery* sinks the Courage of Men; and
 “ when *Dissoluteness* has eaten out the Sense of true Ho-
 “ nour, *Bravery* seldom stays long after it. And I
 “ think it impossible to find an Instance in any Nation,
 “ however renown’d for their Valour, who ever kept
 “ their Credit in *Arms*, or made themselves redoubta-
 “ ble amongst their Neighbours, after *Corruption* had
 “ once broke through, and dissolved the Restraint of
 “ Discipline, and Vice was grown to such an Head,
 “ that it durst shew itself barefac’d, without being out
 “ of Countenance. ’Tis *Virtue* then, direct *Virtue*
 “ which is the *hard* and *valuable* Part to be aim’d at
 “ in *Education*.”

I am, Sir,

Your obliged humble Servant,

W. F O O T.

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